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NOTES.

On the fourth of January, H.E., Lloyd C. Griscom gave a reception to Ex-Governor-General Taft and Mrs. Taft at the United States Legation in Tōkyō. There were present His Imperial Highness, Prince Kanin; the Prime Minister, Count Katsura; the Ministers of State for Foreign Affairs and for War; Marquis Oyama and others; besides a large representation from the foreign community. It was an interesting occasion.

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Those who have read the MISSION NEWS during the past year must have been impressed by the important part which the Outlook and Evangelistic Committee, often called simply the Outlook Committee, plays in the work of the Mission. It has more than fulfilled the expectations of those who urged its appointment. Accordingly the articles of Messrs. Gulick and White in this number will be read with interest, not merely because of their bearing upon the

work in Shikoku, but also as illustrating the reciprocal benefit of such trips upon those who visit as well as those who are visited. They are bound to lead to an increased sense of unity on the part of the members of the Mission as years go on, and to a more intelligent administration of the work entrusted to it.

* * * *

As we go to press we learn of the death of Mr. Dempei Satō, one of the earliest Christians of Wakamatsu in the Sendai field. His name stood high among the silk farmers of Japan, not so much because of the quantity of silk produced, as because of his persistent zeal for the improvement of the methods of production. At the last Paris Exposition he received a medal and diploma in recognition of the value of his exhibit. Among the many difficulties with which the silk farmers in the cooler parts of Japan have to contend, perhaps the most serious are the late frosts, after the worms are hatched. The worms themselves are easily protected from the cold, but their food is likely to be destroyed. Mr. Satō devised the plan of providing a cool but dry and airy cellar in which the eggs could be stored and the hatching delayed until the danger of frosts was over. This device alone promises great gain.

He was deeply interested in the church in Wakamatsu and had been looking forward with much hope to the day of self-support which it was thought this current year would bring; but some unhappy misunderstandings led to his separation from the church a few

months ago. It is a grief to his friends that he could not have lived to see these differences overcome and the inde-

pence secured to which he had looked forward so hopefully.

The Situation.

The war cloud still hangs gloomily over the horizon. In spite of the persistently optimistic reports from Europe, apparently having their origin in Russia, few well informed persons in Japan, foreigners or Japanese, believe that the dreaded conflict can be averted without far larger concessions on Russia's part than even the most favorable reports of her intentions encourage us to expect. It is true no formal statement of Russia's reply to Japan has been given out by the Japanese authorities, but more or less definite reports have appeared from what are usually regarded as semi-official sources, and they awaken no hope of a peaceful solution of the grave problem which confronts Japan.

Mr. E. J. Dillon in the *Contemporary Review* for December gives in the main a correct account of the reasons why the Japanese are compelled to regard the advance of Russia as a menace directed against the very life of their nation; for that advance means, or at least seems to them to mean, the gradual extinction of their trade in Manchuria, Korea, and eventually in all northern China. As we pointed out last month, Japan with her rapidly growing population is convinced that her national life depends on her maintaining for her people an equitable share in the trade of Korea, China, and China's dependencies. A diplomatic settlement which gives reasonable promise that such a share will be assured to her, and at the same time guarantees Korea against Russian encroachments, would be welcomed most heartily by both Government and people of Japan.

No scheme looking towards the parti-

tion of Korea or the granting of bases for the Russian navy will be accepted by Japan. The protection of Korea from Russian aggression and the definite acknowledgement of China's suzerainty in Manchuria, including the legitimacy and binding force of China's recent treaties, on the part of Russia, may be set down as indispensable elements of any scheme for the peaceful adjustment of existing difficulties.

The hope of peace is rendered the more remote by the recent conduct of Russia. It is not too much to say that confidence in her good faith has been completely destroyed. It is quite generally believed that any arrangement for the maintenance of peace would simply be used by Russia to strengthen her position and prepare the way for a further advance of her steam roller, when and where her convenience might dictate.

As regards Japan's resources, Mr. Dillon and other European writers take a more gloomy view than the Japanese themselves, and this is not unnatural; but, whether these resources are sufficient to enable her to cope with Russia or not, the Japanese statesmen are not without substantial ground for their more hopeful view of the situation. Most writers on Japanese financial affairs are unduly influenced by the opinions current in the foreign communities of Japan and these are apt to be strangely pessimistic. Early last year the writer heard a well-known business man of Yokohama assert in the most emphatic terms that by no possibility could Japan increase her export trade, by twenty millions of *yen*. Nevertheless, in that very year the increase in

the export trade alone was over thirty-one millions. This increase while large was not out of harmony with the general movement of foreign trade which has increased by fairly regular stages from an aggregate (including both imports and exports) of *yen*, 138,583,902 in 1890, to one of *yen*, 606,611,416 in 1903. Of course in making this comparison, allowance must be made for the lower value of *yen* which has been, since the currency of Japan was placed on a gold basis, equivalent, very nearly, to fifty cents United States currency, whereas in 1890, it was on a fluctuating silver basis, with an average gold value of, perhaps, seventy-five cents.

Again, such writers fail to note the increased effectiveness of labor due partly to the far larger use of machinery, especially of the lighter kinds which are found everywhere; partly to more intelligent methods, the result of more systematic and thorough education; and partly, the writer is convinced, to a new vigor and energy, the fruit perhaps of a more highly developed national consciousness and a deeper sense of personal obligation, in the creation of which the Christian church has had a share by no means unimportant.

The aggregate of accumulated capital is also increasing from year to year. One conspicuous illustration is seen in the growing mileage of railways which add far more to the national wealth than the bare capital invested in them would indicate. The heaviest burden which the interior towns of Japan have been forced to bear has been the inordinate cost of transportation by carts or often pack animals. Take an interior town like Wakamatsu, of not far from 30,000 inhabitants, about 150 miles north of Tōkyō, which has recently secured connection by railway with the outside world. A new life has been infused into the town and values of every kind have risen greatly, as they were bound to do.

The amount of land under cultivation

is also increasing, not simply by the reclamation of the wild land of Hokkaidō, but also by the enlargement of the fields in older sections of the country and by a better system of irrigation, which bring under the plough much land hitherto wasted in unnecessary barriers, ill-arranged farm roads and irrigating canals. Where effected, this rearrangement of the fields has resulted in an increase of tillage land of not less than five per cent.; in some rare cases the gain is said to be fully ten per cent., while the cost is fully covered by the gain in acreage. More than this, better and more economical methods of cultivation are made possible.

Some criticism has lately been bestowed upon the Japanese army and navy which it is asserted are not kept up to the standard of ten years ago, especially as regards the officers. Most of this criticism is based upon the belief that the army and navy of earlier days depended for their efficiency very largely upon the assumed fact that their officers were drawn almost exclusively from the *samurai* of one or two clans of south-western Japan. This assumption would hardly be borne out by statistics, and the opinion based upon it is due to a strange under-estimate of the homogeneity of the Japanese people, irrespective of class or clan. There are important differences between the people of different sections, but they are less, far less, than many suppose, and these differences are by no means all favorable to the people of the south-western clans. On the whole it may be safely asserted that the gradual nationalisation of the army and navy has not impaired their efficiency.

It is generally acknowledged by intelligent observers, that the education of the officers of the army and navy is improving from year to year, both on its theoretical and on its practical side, and there is no evidence that either branch of the service has suffered as regards morale. The writer has lived for the past thirteen years and more near the military academy and certain

special schools which are supplementary to it and hardly leaves his house without meeting a score of cadets or officers. A brief experience as a soldier in the American Civil War has rendered him a not unobservant witness of military affairs as they are represented by these cadets and officers, some of whom are his personal friends, and certainly what has come under his eye during these thirteen years has convinced him that the apparent progress is real and that the army certainly is not less efficient to-day than ten years ago.

It is true that the officers are drawn more and more from the *heimin*, the common people, as distinguished from the *samurai*; but this is an inevitable result of the breaking down of class distinctions, one of the best results of the national school system. In the higher ranks, *heimin* are rare, but it is understood that a certain Lieut. General, one of the most distinguished officers in the army, who recently died, was a farmer's son. Among the field officers, and especially among the line officers, there are already many *heimin* and there is no reason to believe that the fact that an officer is a *heimin* in any case impedes promotion.

This view agrees with what is seen in other walks of life. In the Imperial University of Tōkyō according to an investigation made a few years ago, very nearly fifty-two per cent. of the students were *heimin*, as well as several of the best known professors.

If war does come, which God forbid! there is reason to think that Japan will gain the advantage at the outset, but has she the staying power? Who can tell? But that her statesmen have not failed to deal with these questions, we may be sure. Without an answer which seemed to them at least a fair one, they would not refuse a compromise. At present everything goes to show that they believe they can stay Russia's advance if the battle must be fought.

Would Japan use a victory wisely? We believe she would. She is under

bonds to exercise self-restraint and to show to the world that she has heartily accepted the principles which underlie the civilisation of the West, and should she set her foot on the Continent, it will be as the representative of those principles.

As between her and Russia, there can be no doubt which represents the nobler principles of government. Japan surely deserves the sympathy and moral support of all who desire the integrity of China and who wish to secure for her people the blessings of a liberal and enlightened government. May God bless the statesmen of Japan and help them to guide their people, if it be yet possible, into paths of peace!

The Standing Committee of Co-operating Christian Missions.

The third annual meeting of the Standing Committee of Co-operating Christian Missions in Japan was held at Tōkyō, January thirteenth, Dr. A. D. Hail of Osaka presiding. About twenty-five persons were present at the private, and fully double that number at the public session. One mission, that of The United Bible Societies, has joined during the past year and others are considering the matter. The full roll of members now numbers twenty-three. Various committees gave satisfactory reports and showed that the volume of work entrusted to the organisation is steadily growing.

The first published report of the Standing Committee, edited by Dr. Greene and issued last February, was reported to have met with wide and hearty appreciation. The next similar annual will be published in a month or two under the same editorship.

Correspondence was reported and further action taken with a view to securing the extension to Japan of the Haskell Oriental lectureships; the organisation of a central language school for new missionaries; the preparing of

a Union Sunday School hymnal; the publication of an attractive pamphlet on Christian work in Japan, and the tabulation of Christian benevolences. One matter of comity between individuals of different missions is still under advisement. The Tōkyō school for foreign children received hearty commendation.

The Chairman, Dr. Hail read a very elaborate paper on Obstacles and Incentives to our work, in which he graphically pictured the shady side of life in Japan's large cities, especially among factory operatives. The paper which contains many valuable statistics will be printed in the near future.

All representatives in attendance felt that the meeting marked a clear and very satisfactory advance in matters relating to union of effort. Even those coming from a long distance expressed themselves as deeply impressed with the great value of the gathering and the widening work for which it stood. The officers for the ensuing year are as follows: Chairman, Rev. W.E. Towson; Vice-Chairman, F. Parrott; Secretary, Rev. T.M. McNair; Treasurer, Rev. J. L. Dearing D.D.

J. H. PETTEE.

The Outlook Committee in Shikoku.

Rev. S. S. White's stay in Matsuyama itself was all too short. Arriving on Saturday, November 28th, he had to leave for Kōchi on Monday morning, but in that interval we kept him busy. In addition to visiting all the places where we have work in the city, he preached the communion sermon and gave a valuable address in the evening on Old Testament prophecy.

The trip over the mountains to Kōchi required three days. The first night was spent at Kuma-machi, a mountain town of about 2,000, where we held a theatre-meeting attended by

about 250 persons, most of whom had never before heard a Christian sermon. The attention was perfect. An all day's ride in jinrikishas on a fine road along the banks of a rushing river, sometimes far below us, with mountains towering over us much of the way, gave us a grand succession of glorious views. The third day brought tribulations, but details are hardly needed. Two hours by boat we rushed the rapids; two hours we tramped for lack of jinrikishas; the remaining distance we rode, reaching our destination at seven P.M. pretty well chilled.

We remained in Kōchi, entertained in the home of one of the Christians, until Monday morning. In that time Mr. White gave two lectures for Christians on the book of Jonah and also preached the communion sermon. Some twelve persons joined the church that morning, eight on confession of their faith. Mr. Sunagawa is evidently doing a fine work in this city.

From Kōchi we went westward for two days in a tiny steamer, skirting along a jagged mountainous coast to Uwajima, where under Miss Judson's generalship and Mr. Matsumoto's guidance we had four evenings of public preaching in the church, each of us speaking each night. By request, the writer addressed the 450 pupils and teachers of the middle school. The communion service, at which again Mr. White preached, and the meeting with those who decided to make a public profession of faith, were particularly bright spots in our visit to Uwajima.

The sail from Uwajima to Imabari required thirty hours. Buffeted by wind and waves, we were not in the best of trim on our arrival. Indeed, Mr. White thought best to remain in the hotel that evening. But within an hour of our arrival, I found myself in a theatre, and was the last of four speakers, concluding my hour's address at ten P.M. How the people came out in spite of a pouring rain and

stayed for three hours in spite of biting cold was a marvel to me. Their interest must have been very warm. The following night the weather was still colder, there being a flurry of snow, but the audience was also larger. With Mr. White there were five of us who spoke thirty minutes each. The Pastor, Rev. B. Tsuyumu, recently back from two years of study in New York, agreed with the Christians in saying that a new spirit of serious inquiry has come over this town. Many things have contributed to this new spirit, not the least of which were the lectures last July by Prof. S. Murakami, the famous Buddhist professor of the Imperial University. These lectures, given also at the same time in Uwajima and Matsuyama, were generally disappointing, especially to the Buddhists. I have been told by several who heard them that they were a proclamation of the need of Christianity rather than a vindication of Buddhism. The night before we reached Imabari, another Buddhist, Mr. K. Shibata, who had been sent by Buddhists to America for an education, where for a time he had lived in a Christian family, and had finally graduated from Yale College, gave a lecture to the Buddhists in which he severely criticised Buddhism as a dead religion and proclaimed Christianity as alone living and powerful. Buddhists must study and imitate Christianity, he said. These two lectures by Buddhists have set the thinkers of Imabari to thinking; hence their new interest in Christian preaching and their attendance for two nights in spite of rain storm and biting cold.

Four hours by steamer landed us at Tadotsu whence we soon reached Marugame where we spent the night. Thirty miles by train took us on the morrow to Takamatsu where we had our last theatre-meeting. The following morning Mr. White took steamer for Okayama. The trip had occupied three full weeks, and we had experienced

some of the coldest, windiest weather I had ever met in this Island. Evidently Shikoku has a way of treating the Outlook Committee with surprises.

Returning to Marugame with Mr. Tsuyumu we held two profitable meetings in our preaching place. Mr. Aono seems to be getting a real hold in that hard city, the scene of so many pitched battles between Buddhism and Christianity. I found the Buddhist camp here, too, much broken up by a lecture two or three days before, delivered by another well known priest from Tōkyō, Daien Wada, who declared that Buddhists must stop fighting Christianity. Religion at heart is one. The real question is not the triumph of either Buddhism or Christianity, but of religious truth, showing itself in life; Buddhism as a religion is bankrupt; Christianity has life and power; and these Buddhist must study and appropriate. I am impressed with the liberal mindedness of many of the Buddhist thinkers.

I preached one night on the Relation of Christianity to the Ethnic Faiths of Japan, saying that as Christ said he came to fulfil not to destroy the Law and the Prophets, so Christ comes to the Orient not to destroy the truths of the ancient religions but to fulfil them; I illustrated this by a number of details. This sermon made quite an impression I was told afterward. One who had heard the lecture by Rev. Daien Wada said that my sermon fitted his like two parts of a seal.

SIDNEY L. GULICK.

Shikoku as Seen by a Member of The Outlook Committee.

I left home the day after Thanksgiving, spending that night at Ujina, the port of Hiroshima, whence I reached Shikoku by a four hours' steamer trip over the Inland Sea and arrived at Matsuyama Saturday afternoon. The first thing that impressed me on the

trip was the fact that if one undertakes to go to Shikoku, at least by way of Hiroshima, he must have a clean record and be prepared to give a good account of himself, especially as regards age. A man in foreign dress accosted me as soon as I stepped from the train at Hiroshima, but as he didn't seem to be an official and I was in haste, I didn't stop to answer his questions. It turned out, however, that he was a guardian of the law and he reinforced himself with a man who had on uniform, when of course he obtained the information he desired. At Ujina also particular inquiries were made of me, On the boat I was asked if I was a Frenchman and told they must report me to headquarters. I remained in Matsuyama until Monday forenoon and during that time policemen called several times at the house to inquire about me. After I got back home I heard that two of them called on Dr. Gulick on his return from our trip to inquire what had become of me. So from this point of view it is no light thing to go upon a tour through Shikoku.

The time spent with the friends in Matsuyama was far too short, sufficing only to get a rapid bird's eye view of the work in that city, yet long enough to learn how extensive and varied that work is. With Bible and English classes for young men, cooking classes for women, chapel, and *Dōjōkai* (Factory Girls' Home) and Night School, the work has been planned strategically to capture the city,—the Kumi-ai church being near the centre, the missionary residence, with a building for student's classes, within easy reach of it; while at Komachi, a section of the city about an hour's walk away, is a chapel, the "Home", and Miss Parmelee's residence, all within a short distance of each other. Off in the opposite direction on the other side of the city is the Night and Industrial School.

The Sunday services included the "Communion" at which ten or twelve

united with the church, about half of them by profession, and all of them, I think, coming in through the *Dōjōkai* connection. Monday forenoon Dr. Gulick and I left for Kōchi on the Southern coast; direction,—about South-east; route,—across the plain in which Matsuyama lies, up and over the mountain range which runs across the island, and down the river valley on the other side; mode of travel,—tiny cars on a Lilliputian railroad, *kuruma* over the rough road to where the ascent began and from there walking for about three hours to the top, whence *kuruma* again to Kuma-machi, reached in time for supper.

On the way up the mountain, we had extended and lovely views of the country behind, mountains all about, the plain with Matsuyama lying way below in the distance and still farther on, the blue waters of the Inland Sea. At one point on the road we passed a large and curious boulder which looked as though an iron net with meshes about an inch square had been thrown over it while yet in a molten state and had sunk slightly into the rock. Tradition says it marks the spot where Kōbō Daishi stopped to pray on a pilgrimage over the mountain. About seven o'clock that evening, we went with a young man, a member of Matsuyama church, who had gone ahead to make arrangements, over to the theatre which was filled with an audience that listened most quietly and attentively to the three speakers. This was a recommencing of work here after fifteen or twenty years, all the Christians having left the town; but recently connection has been made anew by some of the young men going down to Matsuyama where they have been brought under Christian influence.

All day Tuesday was spent in *kuruma*, riding down along the river bank, through some of the finest scenery I've seen in Japan,—the constantly succeeding mountain peaks hundreds of feet above the road, and hundreds of

feet below it, the rushing, roaring, foaming waters of the river. Distant views of snow-topped mountains lighted up by the sun added beauty to the grand scenery. It reminded the writer of some of the Colorado river scenery more than anything before seen in Japan. Kawaguchi was reached in the early evening, the last half of the day's journey having been made in a rainstorm.

Wednesday a new mode of travel was added to those of the previous days, about three hours being spent in a boat, descending the rushing river, but thanks to the skill of the boatmen without mishap. One may go to within about four miles of Kōchi by boat, if a boat is going down, but that day they did not choose to find one. So at noon we landed and, there being no *kuruma* at that place, walked on about five miles to the next town where we found some and, at one point having been ferried over the broad Miyodo river which we had traced along its course from a tiny rivulet, finally arrived in Kōchi about eight P.M. on the third day.

Four very full days were spent there. The Kumi-ai church is independent, having reached self-support a little over a year ago. The Pastor, Mr. Sunagawa, has been in charge about two years, and has evidently been putting in some good work, for he seems to have secured a position of considerable influence among the educated portion of the community. This was manifest especially in his having been able to work up a series of meetings for the teachers of the city and district.

Through him the Teachers' Association invited Dr. Gulick to give his lectures on Evolution.

The meetings were held in the lecture hall of one of the middle schools. Between three and four hundred listened for two hours a day during three days with very evident satisfaction. On the last day the lecturer received an ovation, being thanked in choice English by one of the Professors, and later presented with a beautiful piece of coral.

In the same hall one day, he spoke to a thousand students and another day to the same number of pupils from the Girls' School. Meetings were held each evening at the church, at two of which the writer had the privilege of speaking on one of the Minor Prophets to a very appreciative audience. The other evening Dr. Gulick spoke before the *Fujinkwai*. On Sunday the writer preached in the morning and Dr. Gulick in the evening. In connection with the former service, the Lord's Supper was celebrated, when twelve united with the church, eight of them by profession, thus bringing the church membership up to about one hundred and twenty-five. The church, having recently become independent of the Home Missionary Society, is now courageously laying plans to build a new edifice, the present one being altogether too small, an audience of one hundred and fifty filling it. We were entertained during our stay free of charge and most pleasantly at the house of one of the deacons. One thing that strikes the visitor to Kōchi is the characteristic bearing of the people, their independent spirit and freedom from conventionality, in a word, their free and easy manners in social intercourse. They seem to have imbibed somewhere a quality which distinguishes them from people of other parts of the country.

We left Kōchi Monday morning, adding another mode of travel to those previously in use, namely, the small coasting steamer. As we were being rowed over the harbor to it, the birth place of the great Liberal party leader, Count Itagaki, was pointed out, a little ordinary house of two or three rooms, standing by itself on a point of land running out into the harbor, another illustration of the humble origin of noted leaders.

Our route lay west along the south coast of Shikoku, the limitless waters of the Pacific on the left hand and, near by on the right, the coast line of the island, its contour ever changing, now bold and rugged, rising abruptly

from the water, now gently rolling hills, ever changing and ever delighting the eye with its diversity. A day and a half were spent on this steamer. We were frequently running into little unanticipated pockets along the coast to stop at villages entirely cut off from the world, except for these steamer visits. The boat-lay by for the night in one of these little harbors and we extemporised beds on the floor of the cabin and tried to sleep, but without much success. Tuesday afternoon we changed to a larger boat and it was like stepping from a third class Japanese hotel into the Oriental at Kōbe. We agreed that we wouldn't object to voyaging on it for almost any length of time. We could actually stand up straight inside, nay, more, there were several feet of space above one's head. It had finely appointed state rooms and we made up our minds to rest in their berths until the next morning, for, though we had been told the boat would reach Uwajima at nine P.M. and had telegraphed forward to that effect, we found out later, it would not get there until eleven o'clock.

But, alas for human hopes! The telegram was actually delivered and the evangelist was at the pier to meet us, so we were waked from blissful slumber to dress and ride through the sleeping city and go to bed again an hour later in the home of Mr. Turner, a missionary of the So. Meth. Board.

We remained in Uwajima until the next Monday, preaching services being held in the chapel every evening. The audience each night numbered probably between one hundred and one hundred fifty, including those who stood in the entrance and about the door.

The good work of Miss. Judson and the evangelist here are telling and the outlook seems most promising.

Though none united with the church at the communion service on Sunday, several are nearly ready to do so. Quite a number of influential persons are being reached.

I was much pleased to notice the cordial relations existing between the two branches of the church, the Methodists giving up their service Sunday evening to attend the Kumi-ai service.

We left Uwajima also on Monday, embarking on the Hyūga-Maru, a small boat. The day was beautiful and the trip along the coast, with its fine scenery, most enjoyable. The little second class cabin was on deck and we two had it to ourselves. During that night we cruised along the Kyūshū coast, stopping at various ports. Old Boreas and Neptune combined forces for the benefit of the Outlook Committee and by morning a gale was blowing and white caps everywhere, nay, the whole sea was one continuous white cap. Dr. Gulick said he had never seen any thing like it in his trips about the island. The writer is free to confess that he did not enjoy it, and will not soon forget the little steamer, its deck piled high with boxes of fish for Osaka, rolling and pitching, with the water dashing over it at times. As a result of the storm, we were four hours late, reaching Imabari just about supper time. The writer, though being upon terra firma, still having the sensation of tossing upon the waves, did not attend the theatre meeting that evening, as there were three speakers without him.

He made a fourth, however, at the meeting the next night. The theatre was well filled, about four hundred being present in spite of the bitter cold.

The Americans had a unique and never again to be desired introduction to the audience. The first speaker was a young man just back from the United States. The evening before he had begun to tell what he had seen and heard across the water and he continued his narrative, adding to the good things he said, the story of negro burnings in the South. The writer felt as though he would like to leave the theatre by the back door and return to the hotel; but instead it was his turn next to go before the audience. Deeming silence

the better part, he made no reference to the matter, however, but plunged at once into his subject. The Imabari church seems to be in especially fine shape, about fifteen young men rallied around the Pastor and helped in preparations for these meetings. They have, what I haven't seen elsewhere in this part of the country before, a separate two-story building containing seven rooms which is used for the Sunday school classes. It is close to the church and connected with it by a covered walk and makes a valuable addition in the work of the church.

Mr. Tsuyumu, the pastor, accompanied us from Imabari. One night was spent in Marugame, noted not long since for its Buddhist opposition to Christian meetings. A quiet meeting was had with the few Christians there. The discouraging time seems to be past and the evangelist was rejoicing in the accession of two or three who would become a help to him in his work.

Takamatsu was the last place visited. A theatre-meeting was held there, a very attentive audience listening to the three speakers. The work carried on formerly by a vigorous Kumi-ai church had during recent years practically died out, only a few Christians of this name remaining. Through the prayers of a faithful few, the Spirit has been breathing upon the dry souls and five Christians went back to the hotel with us where a short meeting was held and the determination fixed to make a new start. From this beginning it is hoped the Kumi-ai work may once more become flourishing in this large city. The next forenoon I took the Sanyō R. R. Co. steamer which runs across to connect with the trains at Okayama.

I left the island of Shikoku, impressed with the extent and variety of the work which its three independent churches and Matsuyama Station have in hand, its most encouraging outlook at the present time, and the great

inadequacy of the force of workers carrying it on.

SCHUYLER S. WHITE.

The Fall Campaign in Shikoku.

"Faint Heart ne'er won Fair Lady" is as sound advice for the missionary as for the lover. Daring courage and ceaseless activity are no less important conditions of spiritual success than of marital. "According to your faith be it unto you", was not spoken of old to that centurion alone; it is an abiding truth that should inspire all noble human activity.

In our campaign just closing we have been experiencing the truth of the foregoing principles of life and love. Not since my connection with Matsuyama Station has our autumn work been so strong and full, so aggressive and rich in both seed sowing and in reaping. We are too busy making history now to have time for its adequate report. But its leading events may well be mentioned for the encouragement of faithful supporters at home, and for the confounding of sceptics who fancy missions a failure. Poor ignorant beings! If only they could know the facts, give up their pessimistic croakings, and, taking heart, unite earnestly and generously with us in making known Christ's Gospel of hope and victory to the millions who, without God and hope in the world, are willing victims of lust and selfishness, what speedy transformations would we not see in the non-Christian world,—yes, and in the so-called Christian world too. For the full Christianisation of Christendom itself will come about only when so-called Christians seriously and heartily believe Christ's last command. Christendom will ever be plagued with heathendom at home until it makes missions its business, giving itself heart and soul to the Christianisa-

tion of heathendom wherever found, whether at home or abroad.

Our campaign here began with Miss Judson's early return from her summer's rest in Arima. Early in October she started out with her lantern and visited in succession the groups of Christians at Komatsu, Saijo, Niijama, Besshi Mines, and Marugame. She proved herself an able general, well able to carry out a strong evangelistic campaign with the help of Japanese workers. The theatre-meetings in Saijo and Marugame were large (1,000 or more each) and perfectly quiet. The best men of each town were out to hear and think. For Marugame this might be considered almost a miracle in view of the turbulent crowds that in previous years attempted to thwart our work. Only last January, did we have a pitched battle with the belated Buddhists of that region, as reported in the MISSION NEWS for February. Six weeks campaigning took Miss Judson back to Uwajima to carry out some long planned work there.

In Matsuyama itself, though we have had no special meetings with speakers from outside, yet the regular work in the church and three preaching places and four Sunday schools, in the Night and Industrial School (which celebrated its tenth anniversary last June), the Students Association (of whose 40 members 26 are from the Normal School), the Church Y. M. C. A. (30 members), the Girls School (about 60 pupils) the English Night School for young men (with 40 members), the English afternoon classes for young women (with 30 members), the two cooking classes for married ladies (with 35 members), and last but not least the Factory Girls' Home (with 22 inmates), constituted a broadside attack all along the line that would have been a brilliant spectacle had we not been using smokeless powder and noiseless rifles. In counting up I find I had in October and November just sixty one Bible classes including over

150 different individuals, and 108 classes in English.

The steady pressure of the city work and the fact that Miss Judson had toured so effectively in the eastern part of our field made it seem wise for the writer to defer his touring until the end of the season and in connection with Mr. White's visit. This is reported elsewhere. As we close the year we are thankful for marked evidences of the working of the Holy Spirit in many hearts. We have never had more numerous or more earnest seekers. Our meetings are well attended. There is much Bible study. We look forward to the new year with hope.

SIDNEY L. GULICK.

Hyūga.

In December we had a short visit from Messrs. Nakada and Mitani of Tōkyō on their way home from Kagoshima. They were three days in Obi and three days in Miyazaki. One result was that over forty in each place expressed themselves as having decided to take Christ as their Saviour and live for him. Most of these are people who had been hearing Christian teaching for some time.

Christmas was numerously celebrated by the missionaries. The Christmas gatherings were unusually interesting and profitable at Miyazaki. Two hundred children filled the church on Christmas afternoon and sang songs and recited Scripture and other things appropriate, and received presents and due recognition of attendance and good work done in the Sunday school during the year. The older people had their celebration in the evening. The average attendance at Sunday school during the year has been over a hundred. Last Sunday, there were one hundred and ninety children at the regular session of the Sunday school. The church was too full for convenience and it is decided to have the school in two sections at different

hours. The adult Sunday school follows the morning preaching service. And nearly the whole congregation stays to it.

Church attendance and general interest have steadily increased. Increase in Sunday school and church attendance is noticeable in other places also, as Takanabe, Obi, etc.

During the holiday vacation we were specially favored with a visit of ten days from Dr. and Mrs. J. D. Davis and the two boys. Such visits are a rare treat for Hyūga. Sea and land and weather did their best to please our guests and give Hyūga a good reputation; and the guests gladdened us all, all the while. Others are cordially invited to come for a visit.

Dr. Davis visited Obi and Miyakonojō while here. Takanabe church had an addition of eight to its membership, by letter and on profession of faith recently, and has made some gains in the direction of self-support. One of the Christians there, a policeman, in his efforts, alone, to capture a murderer in a wooded mountain of that region received four very bad slashes with a sword, one on top of his head, one on the side of his face, cutting off part of his ear and jawbone with a tooth or two, and a deep one on neck and shoulder and on one leg. Nevertheless, in spite of wounds and profuse bleeding, he tied up his man and led him half a mile or so to where there were people to whom he committed the criminal, before he gave out and sent for the doctor. He deserved the praise he has received. His Christian habits and body unpoisoned by sake and tobacco, made possible his marvelously speedy recovery, and he is now on duty again.

C. A. CLARK.

Okayama at the Holidays.

THE CHURCHES.

The Christmas festivities were of a more serious and helpful sort than ever before. They stretched over a week and contained plenty of mirth as well as sermons in tableau and dialogue.

Okayama church is specially prosperous and full of good works. It raises Pastor Abe's salary with the new year and has elected exceptionally good men as deacons, with two of its very best women as deaconesses, a new venture. Pastor Mizoguchi of Takahashi is appealing earnestly for a resident missionary "jokyōshi de mó." (even a lady missionary). It's a town of ten thousand people, thirty miles from a railroad, with a large Christian girls school, a government middle school for boys, and many enterprising citizens, as well as a church with a record to be grateful for. Volunteers are in order.

Pastor Mizote of Kagato has yielded to the call of his old mother church in Kōbe to go there and help them prepare for their thirtieth anniversary in the spring. His resignation here leaves the whole Bizen country side-east of Okayama city without a shepherd. Kōbe's gain is clearly our loss.

BIBLE EVANGELISTIC CAMPAIGN.

A business meeting of those interested in the *Seishō Dendōtai*, Bible Mission, the one-gospel—one-worker—one-daily-reader plan of personal evangelistic effort which originated in Okayama three years ago, was held the other day and plans laid for 1904. The secretary and treasurer, Mr. Ishii, reported that work on this plan was carried on during the past year at Kurashiki, Tamashima, and Takaya, as well as in Okayama city. The Bible was read regularly with forty-nine women and thirty-two men and less regularly with fifty students and some twenty-five other inquirers. Yen, 386.86 was

collected for this work during 1903, of which amount *yen*, 53.62 was the balance on hand January first of the present year. No other systematic method of work has ever given so large or satisfactory results as this.

BIBLE SALES AND THE Y.M.C.A.

One tangible proof of the success just mentioned and of a general improvement during recent years in the attitude of the people toward Christianity is shown in the ten years report of our local Bible seller, Mr. Niwa, just handed me. The record of his sales reads thus:—

For	1894	...	...	...	<i>Yen</i>	39.99
"	1895	...	...	...	"	51.78
"	1896	...	...	...	"	51.45
"	1897	...	...	...	"	89.51
"	1898	...	...	...	"	84.58
"	1899	...	...	...	"	123.42
"	1900	...	...	...	"	128.80
"	1901	...	...	...	"	210.33
"	1902	...	...	...	"	311.20
"	1903	...	...	...	"	346.45

Much interest is manifested in Y.M.C.A. work. Strong committees have been formed to raise money with which to erect a greatly needed Y.M.C.A. hall. The mayor and other influential citizens take an interest in the project and unless war chills the ardor and tightens the purse strings, there is good reason to anticipate a successful outcome. A very delightful meeting of persons interested was held recently at the home of a prominent physician and attended by sixteen Japanese gentlemen and one missionary. Pastor Abe and other leading Christians are behind the movement.

MARRIED ON THE MOUNTAIN TOP.

Okayama is somewhat renowned for its unique wedding ceremonies. It is very fond of using January first for such operations. This year it not only celebrated New Year's day in that fashion but introduced an innovation

by having the ceremony take place on the summit of "Misao-Yama" or "Virtue Mountain." An immense boulder out of which a sturdy pine tree grows formed a shelter from the wintry wind and brought to mind the suggestive fact that the authorised subject for Court poems this New Year's was the pine on the rock. The bride of the occasion was Miss Yoshida, Mr. Ishii's sister-in-law, who for several years past has been the efficient head nurse at the orphan asylum, while the groom was Mr. Yamaguchi, an employee of the American Beet Sugar Company who lives near Sacramento, California and is now devoting himself especially to evangelistic work among the Japanese laborers. The ceremony performed was by the resident missionary and, another innovation in this latitude, that is, for Japanese weddings, to which the missionary's wife entered no protest, it was followed by the presentation of a fee.

THE OKAYAMA ORPHANAGE.

The asylum has just passed through the best year in its history. Thanks to special gifts by missionaries and churches during December, *yen*, 639.32 was spent on clothing for the children, so they are better clad as well as better housed than ever before.

Bright and early New Year's morning just before chapel exercises, a new waif arrived as a suggestive present for 1904. It was a girl some six years of age who was discovered in an old shed on the coast of Kishū and who could tell nothing of herself, not even her name. At the request of the fisher folk near by, a widow named Iwasaki Iso took charge of the child until arrangements could be made to send it to this orphanage. So the child was named Ko-iso (Little Iso) and the name of the village in which she was abandoned was given her as a surname. Her full name, therefore, reads in Japanese order Matsubara Koiso and she seems contented to stay with her

255 new brothers and sisters here at the asylum.

A committee of the older boys had charge of the Christmas festivities. They collected *yen*, forty-seven for decorations, presents and prizes, resolutely reserving *yen*, ten of the amount to be divided between home and foreign missions. The celebration practically lasted from ten A.M. till ten P.M. and included a religious service, dinner, with a large number of guests, athletic sports, and a kinetoscope exhibition.

RECENT VISITORS.

Mr. J. Percy Grant of Hachiman and the University of California spent Christmas with us greatly to our

pleasure and profit, and Messrs. Warren of Kyōto, the Dōshisha town, and Bell of Sapporo, the beer station on the road to the north pole, were very much with us for three days in January. As these brethren caught us during the recreation days after the hard strain of Christmas week festivities they may be tempted to think and say that we do no missionary work in Okayama, but if they'll not give us away we'll thank them for their music and fellowship and not report their performances in our own dining room. We hope they'll come and perform again.

J. H. PETTEE.

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